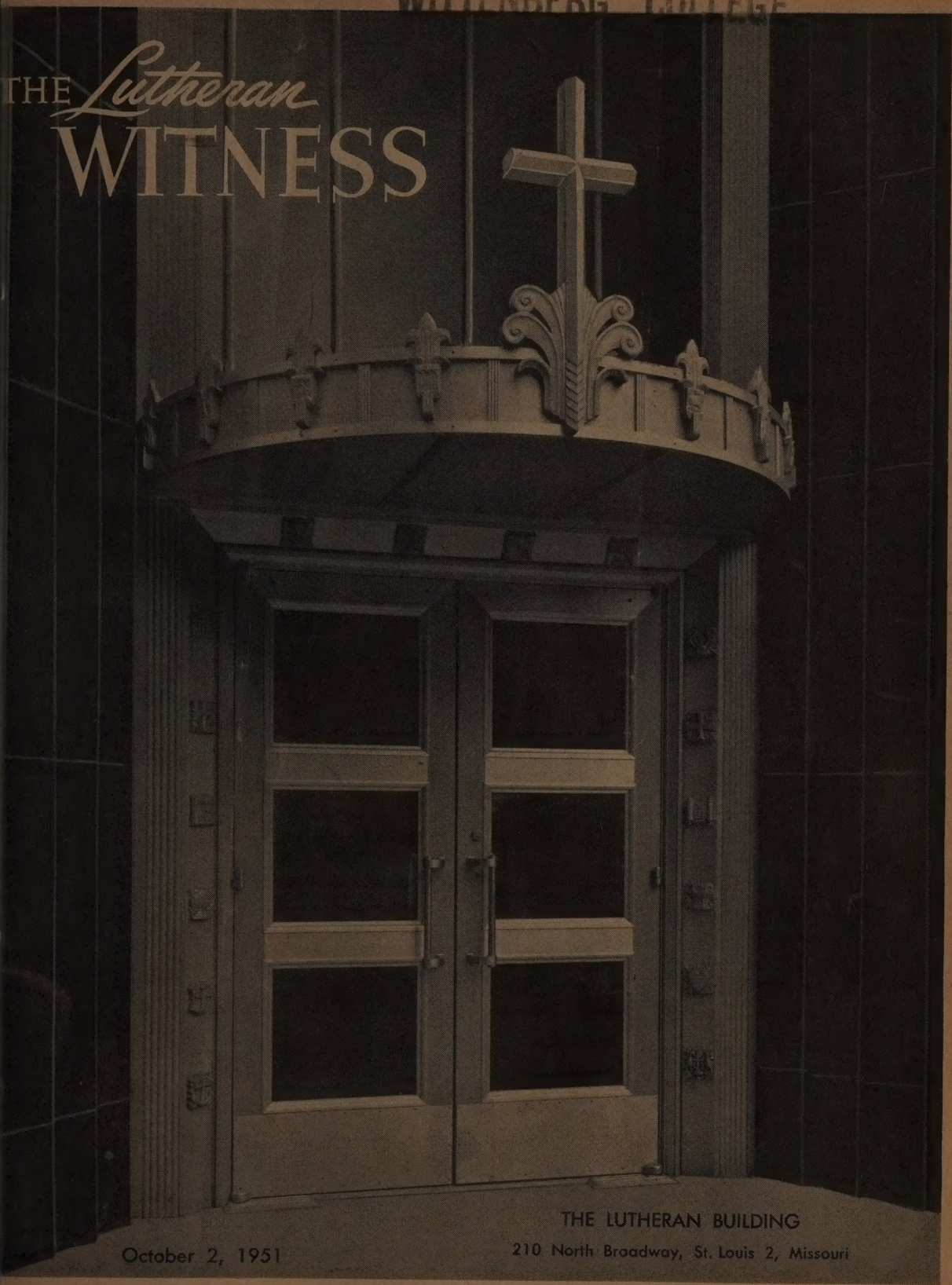
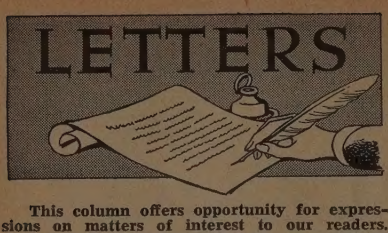
WITTENBERG COLLEGE

THE Lutheran WITNESS



October 2, 1951

THE LUTHERAN BUILDING
210 North Broadway, St. Louis 2, Missouri



This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

SOME ADULTS ARE SPIRITUAL INFANTS

DEAR EDITORS:

Many Lutherans have grown up physically but still remain infants when it comes to spiritual growth. Permit me briefly to cite a few examples:

Often in church organizations when it comes time to elect officers and appoint committees, a regular "roll call" must take place before willing workers are found. Is this a sign of spiritual adulthood or infancy? . . .

Why must membership drives constantly be conducted for our organizations and doors knocked upon in an effort to get members to attend church or help support it financially? Members should flock to help with the work of the church. . . .

Often a member who does not get his way at a certain meeting uses this as an excuse for not attending future meetings. Is such a person who pouts an adult or an infant? . . .

How often we hear the famous gripe: "The church is always bothering me for money!" Those who are the loudest are the very ones who give the least when they are financially able to give the most. Infancy or adulthood? . . .

Sometimes a member gives the excuse that he will not do anything for the church because Billy Jones or Sally Brown does nothing. Such a person is merely covering up for his own negligence. A spiritual adult would serve the Lord willingly for the Lord's sake, not because Billy Jones or Sally Brown does.

One Sunday a faithful churchgoer approached his pastor and said: "For years I've been coming to church every Sunday, but have only been getting half of your sermon. You see, I've been hearing you tell us week after week the various ways in which we may serve our Lord and Savior, but I have been doing nothing to bring any of these to pass."

Resolve today to begin to grow up spiritually!

New Orleans, La. JACK ANDREWS

CONGRESSIONAL ERRAND BOYS

DEAR EDITORS:

"The Passing Parade in Washington" (July 10) . . . is replete with advice for the average citizen who probably fails pathetically to take the affairs of his Government properly to heart. It also, quite innocently, points out areas for correction if we would achieve more efficient service from our legislators and assist them in keeping their integrity. . . .

The Senator offered "to do errands." Should those who bear the grave responsibilities of government be expected or permitted to put their political shoulders to the wheel for numerous personal and often not legislatively relevant demands of their constituents? This accepted practice is not only a waste of time, but it also is a subtle form of buying votes.

This is not a criticism of the author of the article. It is an invitation to thought about some of the practices . . . for which we pay the high price of having our governmental work done by those often so beset with trivia that they lack the time to do their jobs well.

Benton, Ill. LYLE LANETURN

CONVENTION SIDELIGHTS

"Several men were present who were at a loss as to procedure, as to subjects presented, and as to how to vote on some of the measures. We would suggest that, bitter as it may be for some, every delegate be required to read the LUTHERAN WITNESS for one year before going to the expense of coming to a convention. This stint would brief him on many matters docketed as convention business. He would arrive aware of much that his District has done in the past year. . . ." — *English District Edition*, July 24, 1951.

FREIGHT CARS AHEAD DERAILED

The passenger train, bound for the Southwest, left the station half an hour late; had to wait for another train. That probably got conversations of fellow travelers started sooner than they ordinarily would have. Then, too, the air conditioning was off; that may have helped to melt any social reserve. The fact is that by the time the train rolled out of Union Station a theological professor and a Diesel expert were engaged in a lively conversation revolving about mechanical devices. The professor had at one time taught physics and knew enough about motors to be an interested listener.

By the time the streamlined passenger train came to a sudden stop down in the Ozarks, right in the midst of deer and turkey country, the conversation had drifted to religion. Now it was the professor's turn to talk. The conversation now revolved about the fundamental doctrines of the Christian religion — Law and Gospel, sin and grace, the inerrancy and authority of Scripture — Christ and Him crucified! The Diesel expert was a conservative Southern Methodist. He agreed with the Lutheran professor's presentation. John Wesley's conversion always lends itself beautifully to a transition from Methodism to Lutheranism, since Wesley was converted by hearing Luther's introduction to Romans. At this point a lady passenger joined in the conversation. Said she: "It is good to hear someone talk about religion and the Bible instead of the things people usually talk about." She was a member of the Christian (Disciples) Church. The meek old lady sitting a seat ahead, who nodded her assent, was a Baptist. The Lutheran professor was a stranger to the Methodist, the Chris and the Baptist — all of them knew Lutheran Church through the Luth Hour. The conversation drifted to sainted Dr. Walter A. Maier and his sage. Said the Christian: "But that who succeeded him was *plenty* good, The professor was glad to hear that a his old college roommate. He assured lady that the next Lutheran Hour spe would also be good, for the message w always be the same — Christ Crucifie

The handsome young soldier si behind the professor decided that this the right time to identify himself as a low Lutheran. He was from Hagerst Md., a member of the United Luth Church. He told about his cousins in Lutheran ministry and his desire to at the Gettysburg seminary, if possible. was enthusiastic about his Luther Le society. But he wasn't the only fe Lutheran who showed his colors. A ki old lady came forward and said that was a member of the Evangelical Luth Church. Her mother, now ninety years old, was Norwegian. What a mother she had! She told how her mo would gather her children around her pray with them. Thus six of sixteen sengers had occasion to talk about Christian faith; the other ten passen in that section of the car listened.

Two hours and forty-five minute a long time to wait in a coach when is anxious to reach the station where local pastor is waiting for him; but train finally arrived, and the pastor the professor about the religious con sation he had in the station while he waiting for the train.

The pastor and his guest retire 4:30 A. M. Could that be the first bel the morning service? It was. Why the Lord permit such delays when knows that one of the passengers ha preach in the morning? L. W.

The Lutheran Witness

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All reports of ordinations, installations, de tions, and anniversaries should be sent to Statistical Bureau, Lutheran Building, 210 N Broadway, St. Louis 2, Mo.

Much of our news is received from Reli News Service, the News Bureau of the Nat Lutheran Council, and our Department of lic Relations. PRINTED IN U

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the fast-growing congregation at
erusalem there lived, shortly after
tecost, a Christian named Joseph.
was of the tribe of Levi and hailed
n the island of Cyprus.

Among these new believers he
nd much poverty. Some had been
owned by their relatives and cut off
m all financial income. So Joseph
l his field and brought the money
he Apostles for poor relief.

This seems to have been character-
of the man. Repeatedly we find
comforting, encouraging, and help-
others. The Apostles finally named
Barnabas, which means "Son of
nsolation."

Barnabas Brought Comfort

Even St. Paul experienced the lov-
warmth of this mission of comfort.
er his conversion he longed to meet
Christian leaders at Jerusalem and
them of his shame for persecuting
m and of his joy at finding Christ,
Savior.

We cannot blame the disciples for
ng suspicious of Paul. Perhaps his
version was just another trick to
cover their hiding places. They were
afraid of him, and none would
st him.

It was then that Barnabas took him,
oduced him to the Apostles, and
l them of his vision, conversion,
aching, and suffering. Paul now
ted for a call for many years, until,
in, it was Barnabas who found him
Tarsus and started him preaching
Gospel.

Also John Mark, nephew of Barna-
, was salvaged and reconsecrated
a faithful missionary by this "Son of
mfort." Mark had accompanied his
le and St. Paul on their first mis-
nary journey, but turned back
uptly when the going got rough.
know not whether it was from
nesickness or from fear of the
laria-infested country and its fanatic
bs. Though Paul refused to consider
rk as a companion on the second
rney, Barnabas insisted on giving
a second chance. Years later
Paul gladly admitted that Mark had
come a useful missionary.

Even if his loving thoughtfulness
l been limited to Paul and Mark,
w much Barnabas accomplished by
encouragement!

We Have This Barnabas Power

Already in Old Testament days the
ldren of God heard from Isaiah,
real "Barnabas" for his time, the
rtening words: "Comfort ye, com-
t ye my people, saith your God.
eak ye comfortably to Jerusalem,
l cry unto her that her warfare is
omplished, that her iniquity is
doned." This comfort is our most
al need, that our sins are forgiven
ough the Suffering Servant of the

BE A BARNABAS!

By the REV. MARTIN H. ILSE, JR.
Our Redeemer, Cincinnati, Ohio

Lord, whom Isaiah pictures so beautifully as our Substitute.

Once we know God as our Father in Christ Crucified, all the sorrows of life lose their terror. Though His thoughts may not be our thoughts, nor our ways His ways, yet we believe them to be thoughts and ways of peace. In crosses and afflictions we hear Him say: "Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine."

Our Savior spent His days on earth bringing this double comfort to men. With a heart moved by compassion, unmindful of His own fatigue, He gave to the troubled souls of mankind forgiveness, courage, and power.

Wanted — a Barnabas!

In our world, beset by fightings and fears within and without, we see all about us those who need the work of a Barnabas. There are the 22,000,000 children in America who receive no religious instruction. There are the families on our street who never hear God's Word the year around. There are the folks we meet each day, at work, at school, at play.

Also believers need a reminder of the promises and admonitions of God for their daily life. Even faithful members and workers, officers and leaders, teachers and pastors, need and appreciate a word of encouragement. Discouraged Elijah, most zealous prophet of old, pleaded with God: "It is enough; now, O Lord, take away my life."

Let's Be a Barnabas

Knowing the value of consolation from his own experience, St. Paul urged his converts: "Encourage one another and build up one another, even as you are doing" (1 Thess. 5:11).

What a privilege to bring encouragement to hearts downcast and troubled. Oh, that we might store in our memories many a beautiful word of God, that we "should know how to speak a word in season to him that is weary."

We might well start collecting our own list of favorite Bible texts of comfort and encouragement. To those who live in fear of the future we can say: "If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:31-32.)

Those who yearn for tender protection we can lead to Him who says: "Like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103:13).

If friends feel that life is just a dark puzzle, a kind of crazy quilt, we can assure them that "all things work together for good to them that love God, to them who are called according to His purpose" (Rom. 8:28).

Those who feel disillusioned because loved ones proved unfaithful we can remind of Him who has promised: "I will never leave thee nor forsake thee" (Heb. 13:5).

What new courage we can offer those close to despair, who feel that "the bottom has dropped out of everything," as we give them God's comfort: "The eternal God is thy Refuge, and underneath are the Everlasting Arms" (Deut. 33:27).

"Even as you are doing," says St. Paul. Thank God that even today we find such "sons and daughters of consolation" who encourage and build up suffering fellow Christians. Often they are people who have endured great tribulation themselves, have felt a keen need of encouragement, and have experienced the joy of being remembered. With sympathetic understanding they rejoice with them that do rejoice, and weep with them that weep.

How many have been won for Christ by such thoughtful Christian laymen, how many brought back to the Church from the way that led to destruction, how many kept from falling into sin and shame, how many saved from doubt and despair!

Thank God for the work also of a ladies' aid or a Walther League, acting as a pastor's secretary, sending out messages of cheer and sympathy in the name of the congregation and pastor. We hear many expressions of appreciation for this thoughtfulness.

So, Christian friend, do not hesitate to serve Christ and His people. The Church still needs men and women today who can labor quietly, bringing understanding, sympathy, strength, and joy to the weary and heavy laden. If you cannot be an aggressive leader like St. Paul, be a Barnabas!

Mission Work Among the Blind

By the REV. W. H. STORM

Executive Secretary of the Board of Missions for the Blind

The Foreign Mission Board keeps a staff of picked men in foreign countries to preach to the natives in their own tongue. The Deaf Mission Board maintains a group of skilled men to preach with supple fingers to the deaf. But the Board of Missions for the Blind has no missionaries on its pay roll, no chapels, no congregation of blind.

This is the way it must be, not because there are fewer blind or they need less comfort. The two hundred and fifty thousand blind in America are deprived of 75% of all their impressions. So grievous is their loss, that upon the onset of blindness most people lose interest in life and wait for death. Their need is tremendous, but no missionary can fully help them. Their chief hopes lie with the sighted people who live with them.

Instead of allowing the blind to remain home, awaiting the pastoral calls and private devotions, church members should bring them to services and see to it that they participate in church affairs. Above all, they should be given work to do for the church, important work, so that the congregation's blind begin to feel part of their religious community. Blind people are not shut-ins. Wise congregations will never treat them as such.

The Board of Missions for the Blind begins its work by assisting the congregations in their tasks of ministering to their blind members. A loose-leaf Braille hymnal is now ready for congregations to purchase and place among their regular hymnals. This hymnal makes the blind know that they belong and is thrilling the sighted worshipers as they watch the blind man in the same pew reading the hymns with his fingers, praising the same Christ who has blessed them all.

To aid the pastor in his instructions, the Board will provide Luther's Catechism in Braille or a set of Bible Stories in Braille. Blind children and adults may join the regular confirmation classes and Bible classes, each using his own medium to understand the Scriptures. The *Lutheran Messenger* in Braille and the *Herald* in Moon, a simpler form of embossed type, is sent to regular blind subscribers throughout the world. More recently, the German *Bote,* published since the war in Frankfurt, Germany, is distributed to many blind in Europe.

Library Makes Books Available

As a special feature of service to the congregations, the Board for the Blind maintains a library with over

The Rev. Victor Selle, Chairman of the Mission Board for the Blind, looking over a section of the German Bible transcribed into Braille by Mrs. T. F. Simon, a volunteer worker

1,000 volumes ready to lend free of charge. All the books have been transcribed in Braille by women volunteers throughout America and donated to this library. The newest addition to the library is a talking book, played on records, which is of particular value to those who cannot read Braille. This book, *What Jesus Means to Me* by the Rev. Herman Gockel, has been placed in the national distributing libraries for the blind.

Working with the Board is a large group of ladies in the United States who have volunteered to do the tedious work of transcribing. Over 200 of them, the majority of whom are in California, are busy transcribing into Braille the Lutheran Hour Bible Course, the Sunday School by Mail, and birthday cards to children who are in blind institutes throughout the country.

One such lady is Mrs. T. F. Simon of Bonduel, Wis., who is shown in the picture with Rev. Victor Selle, the chairman of the Board of Missions for the Blind. At the age of 70 she read an article asking for volunteers to do transcribing in Braille so that the Bible might be available for the blind in Germany who had lost their German Braille Scriptures during the war. The difficult tasks of learning the Braille alphabet and then transcribing chapter for chapter of the German Bible were not tedious to her. In six years she has completed transcribing thirteen books of the Bible, two books of Bible stories from Matthew and Luke, and a number of Christian hymns. At 76 she is looking forward to more transcription. During all this time she has spent two hours of each morning at transcribing; so one can see what really can be accomplished when two hours daily are set aside for the work of Christ.

Volunteer pastors are visiting State institutions for blind children, telli them Bible stories, instructing them the Catechism, so that one day th children may not only take their pl in secular society but also in regu church life.

All Must Help

It should be emphasized that serv in behalf of the blind requires wi spread knowledge and understandi of its work among church people m than it requires financing an elabor organization. If the people of church do not know what to do, if Lutheran Christians lose interest these handicapped and the blind allowed to remain at home with me and fresh clothes their only comf the cause for the blind is lost; and Board is powerless to help. On other hand, the mission among blind will succeed when memb volunteer to take blind parishioners church for services, when they br them to social gatherings and give th jobs to do for the congregati Ordinarily few Christians can activ help the Japanese or natives of N Guinea or Negroes of Africa except the support of money and pray With the blind, however, mission su cess will be achieved only when Chr tians *act* as well as pray and give. T Board for the Blind is ready to people what they can do and wh helps are available. It can encour and hold up Christ, who dearly lov the blind. But from there the Chr tians of the Church must go out a serve the blind.

On October 14 Synod's congreg tions have been asked to observe 25th anniversary of our mission wo among the blind. At this occasion Columbia Broadcasting System w televise the story of our work amo the blind, thanks to the efforts of Rev. Oswald Hoffmann, the Execut Secretary of the Board of Pub Relations.

✠

"Thy Friend Is Sick!"

Prayer of the Sick Christian

John 11:3

When I in pain must daily see
My labors lie like fallow ground,
I know that in this Bethany
Thy help, O Jesus, will be found!

When waiting for Thy chosen hour
Seems an eternity of pain,
Oh, help me trust Thy saving pov
That never lets me sigh in vain!

Oh, guide the calm physician's han
And grant him strength and ready s
To toil aright and understand
Thy mighty help and gracious will!

Teach me to wait and hold the cross
Which Thou in love hast given me!
I know these ills will not be loss
When I shall view eternity!

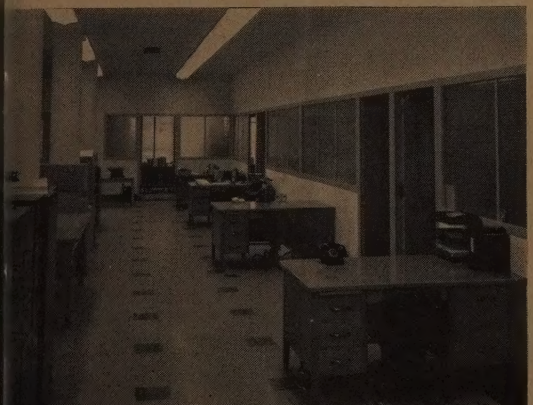
New Athens, Ill. W. B. STREUFER

e new synodical offices in downtown
. Louis have become a reality. The
heran Building, 210 North Broad-
, contains approximately thirty
sand square feet of office space.
conditioned and modern in every
ect, it is something of which every-
in Synod can really be proud. One
s unique features is a beautifully
inted chapel, which will be open to
general public at all times during
day.

Moving Day Reflections

For the past decades, offices of The
heran Church — Missouri Synod
e been crowded into nooks and
nies at Concordia Publishing
se. In the course of more than
nty-five years there accumulates
ountain of correspondence. Moving
provides an opportunity to sepa-
the current from the past.

The one thing that stands out in
ef is God's blessing, goodness,
cy, kindness, in overwhelming
sure. Phenomenal numerical ex-
sion and growth in spiritual stature
e been wrought by God through
whom He gave us as leaders and
kers. Here is an old yellowing file
correspondence marked "F. Pfoten-
er." Others are marked Henry W.
st, S. Daib, A. H. Ahlbrand, John
innerer, Paul Schulz, Martin Som-
, Fred. C. Brand, F. C. Lankenau,
F. W. Hagen, Richard Kretzschmar,
l Kretzschmar, Louis Waltke, A. G.
uer. Some are of more recent
s — Walter A. Maier, W. G. Polack,
hur Brunn, Theodore Graebner,
Seuel — theologians, missionaries,
cators, laymen, clergy — all master
lders in the Kingdom in their al-
ed time. Time and space fail me
tell of their heroic deeds of faith.
l gave these and many others to
Missouri Synod and used them —
h with his own peculiar gifts — in
building of a great Church.



neral Office View, Board for Parish Education on Fifth Floor

MOVING AFTER TWENTY-FIVE YEARS

By LAWRENCE B. MEYER, D. D.

Planning Counselor

"They Come to Thee"

Another section of the files is marked "Missions" and "Statistics" — 1925—1950 . . . twenty-five years.

Behold the following figures, and marvel at the goodness of the Lord, for they represent human beings, souls, bodies, and minds bought by the precious blood of the Lamb of God and brought back to God.

	1925	1950	Increase
Baptized Members	1,083,800	1,810,953	67%
Congregations	3,565	5,137	44%
Pastors	3,272	4,904	41%
Sunday Schools	2,297	4,421	92%
Sunday School Pupils	162,148	425,499	162%
Adults Confirmed	4,806	25,564	432%
Contributions (All Purposes)	$13,771,026	$60,531,591	340%
Per Capita (All Purposes)	20.61	51.96	152%

New Kingdom projects within the past twenty-five years have been the missions to Japan, New Guinea, Philippines, Africa, Central America, the Lutheran Hour, Lutheran Women's Missionary League, and Valparaiso University.

Fleeting Years

In the depression years our missionaries bore the brunt of a more than 25% cut in salary. At times we had more than 300 graduates from our seminaries standing idle. Some of them waited three and four years before they received a permanent call into the ministry. But even in those years there was a steady growth in our missions. — In 1935 Dr. J. W. Behnken was elected President. In 1938 we celebrated the 100th anniversary of the landing of our Founding Fathers in Perry County, Mo. Then came the distant rumble of the beginning of World War II. Sixty thousand of our members migrated from their former home congregations to other States. New communities meant new missions. Soon we had 150,000 of our young men and women in the Armed Services, sent to all parts of the world. — The glorious chapter written by our Armed Services Commission and our chaplains. — The Armistice and the Peace Thankoffering. — Our Postwar Relief and Rehabilitation Program in Europe and Asia. Twenty-five million dollars in kind and money given by our people to give succor to our fellow Lutherans and to men, women, and children in spiritual and physical need the world over.

World Call

We are now more conscious of our world-wide obligation as messengers and ambassadors of God to all men. Here in America we are no longer labeled as a foreign or isolated Church. We have grown to be an integral part of the religious life of our country. In Europe since the war we have become known as a strictly orthodox, but nevertheless a vibrantly active church body.

There is also a growing awareness among us of the "one Holy Christian Church on earth." We strive to be as strictly orthodox and as narrow as the Bible itself. But we also want to be as ecumenical-minded towards all Christians as God's Word bids us. We recognize everyone who confesses that Jesus is the Son of God as a member of the Church Militant. During the past decades we have not become less orthodox, nor more liberal, but we have become more evangelical in our relationship to other Christians. That, too, is a great blessing.

This tremendous growth and maturation of our Church with its attendant blessings also has its inherent pitfalls and dangers. The bigger the organization, the more complex its machinery. Twenty-five years ago there were only three full-time executives with their secretaries. Today we have a total of 85 executives, secretaries, office helpers. Not that we don't need them. We do. And they have done a glorious job for the Church. But ours would be the exceptional organization would we not have to guard against even a benevolent bureaucracy, which spoon-feeds us to childlike dependency for ideas and methods. We need Synod and synodical and District organizations, but these dare never displace individual congregational and pastoral initiative and action.

Preaching the Power of God

Another of the great blessings of our Church in the past has been an indoctrinated laity. Some years ago a great Baptist leader said of the Missouri Synod: "Yours is the best indoctrinated laity of any church body in the world." Does that statement still hold true today? The gravest spiritual danger which confronts us today is not false doctrine, but the loss of the full Gospel by default. We talk and write

and preach about Christ, but we often fail to apply the heart and core of the Gospel of God's love in Christ to the everyday soul struggles of men.

With the dedication of the Lutheran Building as the headquarters of The Lutheran Church — Missouri Synod a new cycle begins. We have precedents in Holy Scripture that the history of the Church is divided into chapters according to generations. On the basis of an historical study of the Church, Luther comes to the frightening conclusion that the true visible Church does not remain with one group longer than one generation. The God of our fathers in His unspeakable mercy towards us has made an outstanding exception of the Missouri Synod. Truly, not because of any merit on our part as individuals or as a Synod. Two generations have been laid to rest. The ranks of the third are thinning fast. The fourth is taking over. It is good preventative therapy to undergo a thorough checkup of ourselves as we enter this fourth cycle of our history. God forbid that we ever become blinded to our weaknesses or too weak to correct our own faults.

The Centrality of Justification by Faith

If the fourth generation is to hand on to its successors a Lutheran Church — Missouri Synod fully alive in Christ Jesus, then we of today must become ever more conscious in our living, in our teaching, and in our preaching of the central doctrine of Christianity — justification by faith. The focal point of all our thinking, planning, and working must be Christ Jesus, the Savior of sinners.

If we cling fast to His atonement, then He will give us a loyalty to His Word and to His Church. The days ahead promise to call for an all-out mobilization of our resources in men and money. Ever greater sacrifices will be required if we are to fulfill the purpose for which God has called us into His kingdom. Shall we of this new generation meet the challenge of our times? The answer to that decisive question is contained in God's unbreakable promise Is. 40: 28-31:

Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.

He giveth power to the faint; and to them that have no might He increaseth strength.

Even the youths shall faint and be weary, and the young men shall utterly fall.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.

Dedication of the Synodical Offices The Lutheran Building

About one thousand people attended the service of dedication of the new synodical office building on Sunday, September 16, at Trinity Church, mother church of Lutheranism in St. Louis. After the service a motorcade of approximately 150 cars drove to the building at 210 N. Broadway which will now be known as the Lutheran Building, the headquarters of The Lutheran Church — Missouri Synod.

The service of dedication was begun with a processional of the synodical officers, representatives of the various boards, and the District Presidents. The Rev. Dr. Louis J. Sieck preached the sermon on the basis of 2 Tim. 4: 9-13, pointing out that the new building was to serve as a tool for better Kingdom work and to make the workers therein more useful and efficient in their service to our Lord and Savior, Jesus Christ.

The Rev. Rud. H. C. Meyer, pastor of Trinity, and the Rev. Dr. Herman Harms, First Vice-President of Synod, served as liturgists. The Rev. Prof. Walter Buszin was organist. Dr. Wm. Heyne directed the women's section of the St. Louis A Cappella Choir in the anthem "Hallelujah, Let Praises Ring."

A brief ceremony was held at the entrance of the Lutheran Building in the presence of a large assembly. The Rev. Dr. M. F. Kretzmann, Secretary of Synod, offered the dedicatory prayer. This was followed by the traditional transmission of the keys. In accepting the keys from Dr. Walter Schlueter, Dr. J. W. Behnken paused to give recognition to Mr. Schlueter by presenting him with a memento of appreciation for his long service to Synod. Thereupon Dr. J. W. Behnken opened the doors of the building in the name of the Triune God.

Congratulatory messages were announced from the Slovak Evangelical Lutheran Church and the United Lutheran Church of America.

Eloquent with Symbols

The Lutheran Building is eloquent, inside and out, with symbols testifying of its function as the headquarters of a far-flung Church and of the Church's world-wide Gospel mission.

Across the face of the building from north to south, are three aluminum panels executed by Harriet Fleming Youngman. The central nine-foot panel, which was still unfinished at the time of the dedication, has the Reformation as its theme, showing the nailing of the Ninety-Five Theses by Luther on the door of the Castle Church at Wittenberg. It bears an inscription with the name of the building and its dedication date and is decorated with the seals of German princes and cities of the Reformation. The central panel is flanked by two smaller ones: on the left the figures of the Prophets and of Christ to portray the Old and the New Testament; on the right a scene from the arrival of the Saxon Fathers in St. Louis in 1839, the beginning of The Lutheran Church — Missouri Synod.

At the entrance, cresting along the edge of the canopy carries symbols of the Church (a spire), the home (a house), missions (ship), and the nation (stars and stripes). The doorway is surrounded with ornament symbolizing the four Evangelists and the universal Christian Church. A magnificent stained-glass window above the doorway, designed by Siegfried Reinhardt and carried out by the Emil Frei Company, shows Christ the King and symbols of His first and second coming.

The interior of the building is decorated in a manner to serve as a constant reminder to workers and visitors that this is the place in which the planning and administration is being carried on for a world-wide Church. In the lobby on the north wall, may be seen the great seal of the Lutheran Church designed by the Rev. A. R. Kretzmann; on the floor, two hemispheres in terazzo; and on the elevator doors Luther's Coat of Arms in full color.

Chapel-Auditorium

The chapel-auditorium is dominated by a beautiful altar niche. The red and gold dossal was imported from Lyons, France. The bronze corpus on the crucifix is done by the Spanish artist Archini and is over 250 years old. The cross on which it is mounted was made especially for this place by John Torrey of Chicago. The shields of the twelve Apostles and shields bearing the seals of our colleges and seminaries are also found in this room.

The office of the President of Synod will be a focal point of the building. The four stained-glass windows will contain figures of the four Evangelists. On the north wall of the private office a carving of Christ the King, on a background of Korino wood from the Belgian Congo, will be set up. The walls of the Board of Directors' Room

he same floor carry a number of opriate inscriptions from the Holy ptures.

Both the casual visitor and the reg- employee will find deep signifi- ce in the reminders of the Christ- eredness of all the work done with- he walls of the Lutheran Building.

Offices

The roster of offices is as follows:

First Floor: Lobby, information k, switchboard, chapel (open to the lic during the day), auditorium, ference rooms, and lunchroom.

Second Floor: Fiscal Office; the De- tment of Stewardship, Missionary ucation and Promotion; the Depart- nt of Public Relations; and the rd of Support and Pensions.

Third Floor: the Board of Directors' om; offices of the President and the st Vice-President of Synod; office he Planning Counselor; the Bureau Statistics; and the Board for Higher ucation.

Fourth Floor: Secretary of Mis- ns; Board for Missions in North and th America; Board of Foreign Mis- ns; Synodical Conference Missionary ard; and the Church Extension ard.

Fifth Floor: the Board for Parish ucation and the Library.

The Sixth Floor is available for pansion. The Student Service Com- ssion will retain its offices in Chi- o. In the near future the offices of Board of Missions for the Blind and the Board of Missions to the Deaf l occupy space in the Lutheran ilding. The few boards which will have headquarters here are chiefly se which have no full-time execu- es or personnel.

Plans Fulfilled

Ten years of planning and prepara- n preceded the dedication of Synod's w office building. In 1941 the synod- l convention at Fort Wayne author- d the purchase or erection of a ilding to house the synodical offices. May 22, 1947, Mr. Walter Schlueter, nod's Treasurer, signed the papers the purchase of the building at) North Broadway in St. Louis. The ilding has housed the St. Louis *st-Dispatch* from 1903 to 1919, and bsequently it was in the hands of e Bank of Commerce and the Mer- ntile National Bank. Funds for the rchase by Synod came from the ace Thankoffering after World ar II. The total cost, including the rchase price, has been estimated at proximately $400,000.

The architectural firm of Froese, aack, and Becker of St. Louis drew e remodeling plans.

Minnesota District to Build Memorial Center

The 47th Convention of the Minnesota District met at Concordia College, St. Paul, Minn., August 13—17, 1951. Dr. F. Hertwig, Second Vice-President of Synod, preached the opening and closing sermons. District President H. A. Gamber's sermon emphasized "Peace to a troubled world through the blood of Jesus Christ."

Mr. Wm. Boie, a member of the Mission Committee, reported that 49 stations, with a membership of 6,329 souls, were served by 24 pastors through whose faithful mission work the Holy Spirit had gained 243 adults. The encouragement drawn from this report was equaled by Dr. Hertwig's remark "that the sun does not set on the congregations of Synod."

Essays were read by Pastor E. A. Schuett on "Intercessory Prayer" and by Rev. W. C. Birkner, a member of Synod's Stewardship Committee on Christian Stewardship.

Two matters brought lengthy discussions on the floor of the convention. The one was an overture concerning a high school association in which all Lutherans would be represented. The convention unanimously adopted the Committee's report, which looked unfavorably upon such an association. The other matter on which there was rather lengthy discussion was the Lutheran Memorial Center. The convention voted to grant the L. M. C. Board permission to begin with the building of the Center at Concordia.

The election resulted as follows: The Rev. H. A. Gamber, St. Paul, President; the Revs. R. G. Heyne, Waconia, E. A. Schuett, Crookston, and O. F. Krause, Fairmont, Vice-Presidents; the Rev. A. E. Wenger, Duluth, Secretary; Paul Albrecht, Minneapolis, Treasurer. The Board of Directors was enlarged so as to include representation from the various regions of the District.

HERMAN E. BENTRUP

Workshop Forges Ahead in High School Curriculum

A workshop conducted by the Association of Lutheran Secondary Schools to develop a curriculum for Lutheran High Schools was held in River Forest, August 13—17. A twelve-man commission has been at work on this project since August, 1950. The Commission had completed the first phase of the project, which consisted of approving general objectives for each field and for the specific subject-matter areas.

The purpose of the workshop was to approach the second phase, the study of resource units. Thirty persons, including the commission members, spent the week studying, exploring, and writing. (A resource unit is a collection of condensed facts, suggestions, supplementary materials, bibliographies, and others aids to assist a teacher in presenting a unit of study.) Each department was able to submit a unit before the end of the week. Much refining is required, and many more teachers will be needed to finish the work, but the results were so encouraging that the Commission expects considerable progress to be made during the ensuing year.

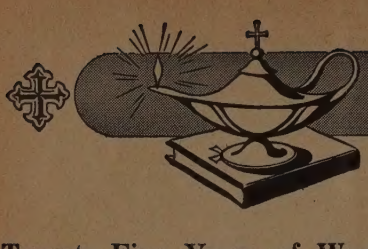
It has been estimated that the task of completing the curriculum for Lutheran Secondary Schools will require about four more years of intensive planning, exploring, refining, and editing.

The members of the commission are: Dr. P. W. Lange, chairman, H. F. Birkmann, E. F. Eggold, A. J. Freitag, A. K. Grams, H. C. Gruber, J. W. Klotz, C. S. Meyer, A. L. Miller, M. C. Pieper, E. F. Sagehorn, N. S. Tjernagel.

The workshop was under the leadership of Carl S. Meyer, with Dr. Arthur L. Miller as consultant. One of the highlights of the meeting was the address of Dr. Ralph W. Tyler of Chicago University on the subject "Developing Resource Units." H. C. GRUBER

Reunion at Seward Teachers College

Nine members of the Class of 1911 present for their reunion on August 4 and 5 at Concordia Teachers College, Seward, Nebr., are from left to right: W. R. Schmidt, Wayne, Nebr.; V. C. Lang, Houston, Tex.; O. H. Kamprath, Yorktown, Iowa; Chas. Huebner, Hershey, Nebr.; Carl Wyssmann, Alma, Mo.; Hugo Viets, Golden City, Mo.; Louis Pozehl, Dundee, Ill.; John Ehlers, Kendallville, Ind.; and William Hinrichs, Indianapolis, Ind. They have spent a total of 255 years in the classroom, Teachers Kamprath and Pozehl the full 40 years. Two others, not present at the reunion, have records of 40 and 39 years; five have died.



Editorials

The WITNESS Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises Him who hath called you out of darkness into His marvelous light."—1 Peter 2**

Twenty-Five Years of Work Among the Blind, 1926—1951

A quarter of a century has passed since Synod at its convention in St. Louis in 1926 resolved to print literature for the blind. At the Milwaukee Convention last year Synod resolved to observe the twenty-fifth anniversary of our Church's work among the blind in 1951. The date suggested is Sunday, October 14.

In the year 1923 a young man by the name of Watts lost his sight in a premature explosion while blasting through the ridges of Virginia County, Va. He asked his pastor, the Rev. E. J. Friedrich of Staunton, Va., for Christian literature in raised type which he could read at home. Since no such literature was available at the time, Pastor Friedrich in turn appealed to Synod for help. This plea resulted in Synod's action at the St. Louis Convention. Little could Mr. Watts dream at the time what a blessing his request would bestow upon thousands of others like himself.

The blind do not crave our pity. They want to be treated just like other people. But they do need our help. They must be given an opportunity to see with their sensitive finger tips and their sharply trained ears. Literature in raised type and the talking book help them do that. This help is provided for them by our Church. The blind man at Jericho answered the Lord's question: "What wilt thou that I shall do unto thee?" with the prayer: "Lord, that I may receive my sight." This prayer is doubtless still in the heart of every blind person, and for many the prayer is answered by modern medical and surgical skill. It is a fact, however, that the blind too have their advantages. The Lord Jesus says: "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell" (Matt. 5:29), and John warns against the lust of the eyes, which is not of the Father, but is of the world (1 John 2:16). The blind are not offended by many things that are an offense to the seeing.

On the other hand, the blind furnish an additional opportunity to the seeing to glorify their heavenly Father with their works. At the healing of the man who was blind from his birth (John 9), the disciples asked Jesus: "Master, who did sin, this man or his parents, that he was born blind?" (v. 2). Jesus answered: "Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him" (v. 3). It was in this connection that Jesus spoke the challenging words which should be the missionary motto of every disciple: "I must work the works of Him that sent Me while it is day; the night cometh, when no man can work" (v. 4). Jesus glorified His Father by giving sight to this blind man. He could say in the night of His betrayal: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do" (John 17:4). Part of this work was to give sight to the blind. Later Jesus said to His disciples: "As My Father hath se Me, even so send I you" (John 20:21). This commission i cludes the care of the blind. The disciples of Jesus can give physical sight to the blind today as Jesus did, but th can give them spiritual sight by making the Gospel ava able to them in a manner adapted to their needs. Th they too can make the works of God manifest in the bli and glorify Him with the work which their Lord graciou commissions them to do. May He in mercy continue bless our work for the blind.

The Royal Priest Is the Church's Contac with Its Community

In October Synod's co-ordinated program for the pari according to *Parish Activities,* is to consider the Christia status in his community as a member of his church and influence in bringing his church to the favorable attenti of the community in which he lives. There are many wa in which he can give publicity to his church by operating in various publicity endeavors. In October, instance, he may take an active part in arranging a pub Reformation rally. He may be helpful in supporting informative radio program and in paying for a series articles or religious advertisements in the press. He shou at all times be ready in a spirit of meekness and fear give an answer to every man that asks him a reason the hope that is in him (1 Peter 3:15). He should volu tarily, as well as automatically, influence his commun for good. That is, he should take time to find out wh he can do for the welfare of his community, and when has found it out, do it. But more important, his entire as a Christian should influence his community for good.

In October, the month in which we celebrate Refo mation Day and give thanks to God for granting His peo deliverance from papal tyranny through His servant Mar Luther, it is only proper that we should be reminded of fact that it was Luther who again brought the Bibli doctrine of the universal priesthood to light. For centur it had been buried beneath the false claims of a profe sional priesthood, whose members had perverted the N Testament ministry into a spiritual despotism. Luth showed, on the basis of Scripture, that in the New Tes ment there is no priesthood save that of all believers. Co menting on 1 Peter 2:9, he says: "It is truly clear and vious enough, that he [Peter] is speaking to the wh communion, to all Christians, when he says: Ye are a chos generation and holy nation; for so he previously has spok of no one save of those who are built upon the Rock a believe. Hence must follow that whosoever does not lieve, is no priest. . . . Therefore I wish very much th this word 'priest' were as common as we are called Chr tians; for it is all *one* thing — priests, baptized, Christian

The most effective influence a royal priest theref exerts upon his community is his influence as an ordin believing Christian. St. Peter, whom Luther quotes, tells

ristians: "If ye be reproached for the name of Christ, opy are ye; for the spirit of glory and of God resteth on you; on their part He is evil spoken of, but on your t He is glorified" (1 Peter 4:14). Our prayer is, of course, t also they who at first speak evil of Christ will be won the life and testimony of the Christians. Paul also phasizes the importance of the Christian life of be- vers, particularly as a strong support for their pastor d his message, when he tells the Corinthians: "Need we, some others, epistles of commendation from you? Ye our epistle written in our hearts, known and read of men; forasmuch as ye are manifestly declared to be the stle of Christ ministered by us, written not with ink, t with the Spirit of the living God" (2 Cor. 3:1-3). The ristian lives of Christ's royal priests are the Church's st recommendation in the community.

t Everything That Hath Breath raise the Lord

The choirs are at work again. They have recruited ir membership from last spring, have sought to fill in few undermanned sections, have looked over a file of omising music, have resolved to have "the best choir er." Choirmasters have traveled a bit, have heard some e music here and there, have scanned catalogs and music lections, and have planned their year of worship with re. Pastors and choirmasters have sat together studying e themes of each Sunday's worship, pondering new meth- s for enlisting the interest of gifted members and for king the choir serve the entire church.

For that is what a choir does. It does not provide rely a moment of more or less comfortable dreaming the people in the pew. But it is a stimulus for the ought and song and prayer of every worshiper. The mbers of our choirs are royal priests too, and their vice is one for and with every fellow Christian. There e no prima donnas in the Church of God.

Incidentally, it would be a fine idea to list the names the major organ selections of each service, to note the es of the choir music, and otherwise to remind the con- gation through its Sunday bulletin that the musical part the message for the day has been prepared with the same votion and discernment as the rest of that message.

lp Me with My Lesson

If your Ruth and Frank come to you next week and ask u to help them in the preparation of their Sunday school sons, you will know that your church is making an in- ased effort to obtain the home's co-operation in the ristian education of its children. Christian parents know e first responsibility to train their children lies with them, t with the church nor the school. In our hurried life, wever, it is easy to shift the burden to anyone that appears be interested enough. There is no doubt that America s been willing to get out from under its moral responsi- ities, and consequently the youth and home problems are long our gravest. True, helping our children with their nday school lessons is only a small part of their training, t it is a task which fits in well with the parents' obligation. aring time with our children knits the bond of Christian me life and helps the entire family to acquire Christian itudes. Teachers, too, will know that parents are inter- ted in their task and will consequently be encouraged to en greater faithfulness.

"This Is the Life"

The Lutheran Church—Missouri Synod, through a committee headed by Dean L. C. Wuerffel of Concordia Seminary, St. Louis, is endeavoring to prepare a series of television broadcasts.

This new medium is still in the process of development. Most of its offerings are in the field of entertainment. It holds great promise and should be especially helpful for registering the meaning of the Christian religion upon the minds of many.

The finest talent in the industry has been engaged to produce the programs. A corps of script writers and advisers from the Church is busy in developing the programs themselves. According to present plans, a series of shows will reveal life in and about a typical Christian family. That life will be not simply physical life, but the reflection of the life of God in Christ Jesus.

Other committees are active in planning the distribution of the shows. They will be so developed that the churches of the locality can attach their invitations to the basic program of each broadcast.

The members of our Church look forward with anticipation to the results of these labors and pray that the Lord may employ them for the successful spreading of His Word.

The Pastor's Car

How much salary does your pastor get? You say it is so much a month plus parsonage. Not bad? Perhaps not. But is it really all salary? The point is: Can he keep the salary he receives for his own living expenses or must he return a part of it — probably a fairly large part — to the congregation? This is a long introduction to a very simple question, namely: Does your pastor have to furnish his own car for his pastoral calls? Many pastors have to do just that, though the number of congregations which furnish their pastor a car and pay for its upkeep is increasing. The *American Lutheran* (August, 1951) has quoted an article from the *Word & Way — Baptist*, which deserves to be passed along.

The article discloses that, on the basis of a study made by the Joint Commission on Pension Plans and Clergy Salaries of the Episcopal Church for the territory similar to the Southern Baptist Convention, said commission figured the operating cost of a car for the Episcopal clergy in the discharge of their duties at $453.00 per year plus 3.2 cents per mile. The $453.00 represents the cost of purchase, insurance, license, and replacement; the 3.2 cents per mile is the price of maintenance and operation. According to the findings released recently by the Rural Church Department of Drew Seminary, based upon actual records kept by 119 rural pastors in 35 States, the average pastor on a rural field travels more than 8,000 miles each year at a cost of $417.50.

The writer comments: "Increasingly, churches are revealing an aroused conscience on this subject. Some are providing a car and an operation fund complete; others are making provision for the pastor's transportation in the church budget. But too many have neglected the spirit of fair play in this matter." He concludes: "No reputable business firm would expect its representative to pay his expenses out of his salary. Are the children of this world still wiser than the children of light?" We close with the question which we asked at the beginning: "How much salary does *your* pastor get?"

News

CHURCH

A history-making 18,000-square-mile Lutheran air parish which embraces several western South Dakota counties has reached a successful conclusion. The ten congregations which made up the air mission will be organized into three regular parishes. The flying pastor, the Rev. Norval Hegland of the Evangelical Lutheran Church, will move to northern Alaska for further air missions. When he began his work in South Dakota in 1947, Pastor Hegland moved from town to town in a trailer. Later, based in a parsonage at Newell, he piloted a plane furnished by the Luther League to more and more distant preaching places.

Thirty Lutheran parish centers, service centers, and service offices are now operating for Lutherans in the Armed Forces. They are maintained by the Joint Service Commission of the National Lutheran Council and the Missouri Synod. The chief objective is to help service people keep contact with church, family, and community life and to give counsel in spiritual matters; the secondary aim is to provide recreation. The typical parish center is located in the parish hall of a local Lutheran church. Parish stations are to be opened soon in Formosa and Japan. The first larger Lutheran service center will be in operation at the King George Hotel, San Francisco. The service offices are mainly information bureaus located near large transportation depots, such as the one in Washington, D. C.

An exceptional problem of 14 DP families who on their arrival to the U. S. faced immediate deportation has been solved by the Lutheran Resettlement Service. Though all had passed the rigorous medical screenings in Europe, it was discovered on their arrival at Ellis Island that a member of each of 14 families had contracted tuberculosis during the time of waiting in resettlement camps. U. S. regulations required that the TB cases and their families be sent back to the refugee camps from which they came, until LRS stepped in. LRS became responsible for the TB cases and through its local organizations saw to it that each case was hospitalized until cured. In the meantime the families were also given homes in the U. S. This action was taken with the understanding that these cases are not allowed to set a precedent.

Several groups of Baltic refugees who three years ago fled from Europe in small fishing boats may be deported unless Congress takes special legislative action. Although they were fleeing Communist oppression in Estonia and Latvia, they arrived in the U. S. without visas and were immediately placed under exclusion orders. Several hundred of the refugees are on parole in the U. S., many of them on $500 bonds to the National Lutheran Council, because they had no other relatives or friends. In the three years many have found secure jobs and homes. Others were settled by the NLC in Canada. Thus far, bills brought to Congress to permit their permanent residence in the U. S. have been shelved, and the Senate Judiciary Committee has reported that consideration of the measures has been indefinitely postponed. The U. S. Immigration Service took this postponement to mean refusal of entry and has started deportation proceedings.

More complicated than the resettlement of DP's, according to Miss Cordelia Cox, head of Lutheran Resettlement Service, is the resettlement of thousands of ethnic Germans who had been expelled from European countries other than Germany after World War II.

The Wisconsin Synod at its 31st biennial convention, August 8 to 15, in New Ulm, Minn., elected the Rev. John Brenner of St. John's, Milwaukee, to his tenth two-year term as President. The synod of 214,000 members raised a total of $1,303,000 during the past two years for its building program at its colleges: Northwestern, Watertown, Wis.; Lutheran Seminary, Saginaw, Mich.; Martin Luther, New Ulm; and Northwestern Academy, Mobridge, S. Dak. The Synod started 21 new missions in the U. S. in 1949 and 1950.

Work in Formosa is to be started soon by seven missionaries of the Augustana, Lutheran Free, and Evangelical Lutheran church bodies. Among them are three women. Reports say that 3,000,000 Chinese Nationalists have come from the mainland to Formosa recently, among whom there is a genuine missionary challenge. Presbyterians working in Formosa are said to be welcoming the idea of Lutherans starting work there.

Lutheran Bible Institute of Minn apolis, Minn., this fall is opening a d school in Los Angeles. The Minn apolis Institute, organized in 1919, an intersynodical Lutheran sch which offers a two-year Bible traini course and a three-year mission trai ing course, with special emphasis parish work, youth leadership, and l preaching. Over 6,000 are enrolled its correspondence department present. Other branch schools a maintained in Seattle and in Te neck, N. J.

The first theological seminary the United Lutheran Church west the Rockies is to be built on recen purchased property at Berkeley, Ca To be known as Pacific Lutheran The logical Seminary, it will be opened September, 1952.

Fears have been expressed for t safety of Dr. Ralph Mortensen, secr tary of the China Bible House Shanghai and member of the Luther Free Church. Word from the Re Thomas Lee, Hong Kong, missiona of the Evangelical Lutheran Chur tells of a public meeting on June attended by 12,000 people, at whi Dr. Mortensen was denounced by Chinese. The denunciation ran as fo lows: "I also want to accuse Dr. Pric [a Presbyterian missionary] fell intriguer, the American imperial Mr. Mortensen. Mr. Mortensen w formerly [here are mentioned secretaryship with the Lutheran Wor Federation, China Bible Society, N tional Christian Council, etc.]. Duri the war he illicitly joined with Ban Ling Hsien Yang [former printer Kuomingtang currency] of the Pupp Government, using the presses to pri Bibles. After the war he persuad the LWF to buy a plane from the U. Army Air Force [named the *St. Pau* which traveled to all of the larg cities within China, spying on all the secret places of the country, a encroaching on the air rights of Chi After the liberation, at the behest imperialist America and under t guise of distributing Bibles, he plann and carried on an evil and poisono propaganda campaign. More recent in the China Bible House he has d stroyed the records which would i criminate him. Together with Mr. Pri each served the other in his craft ness. . . . He opposes all patrio movements and the use of the natio flag in the Church. Mortensen's si like those of Frank Price, are too ma to be enumerated."

The NLC release states that asi from the fantastic nature of the charg the accusation is filled with inacc racies. For example, it was the la Dr. Daniel Nelsen, not Dr. Mortens who was secretary of the LWF a purchased the *St. Paul.*

The SYNODICAL SCENE

The "Life in Christ" Course—Our New Sunday School Lessons

remarkable advance for our Sunday schools will be noted this com- Sunday in October. On this day the w "Life in Christ" lesson materials ll be used for the first time by our ldren. Sunday school workers who ve seen advance copies have been husiastic in their praise for these sons and the accompanying helps en to the teacher. For the first time arate teacher booklets will appear the Beginner-Primary Departments. the past most teachers of the little es "sat in" their meetings and got atever help they could on their own. w abundant material is offered chers at all levels.

One of the outstanding features of e upper level lessons is that they are re Bible-directed than ever. For- rly there was some justification in e criticism that the lesson booklets ded to replace the Bible. Now e lessons are so constructed that the pils and the teacher must use the ble as the textbook.

A study of all the lessons indicates at the "Life in Christ" series is just at the name implies. The curricu- m is not only Christ-centered, as it ways was, but it is so written that e teacher can more readily bring the ctrine of Christ to bear on the pupils' eryday lives. Much help is given to prove the learners' Christian atti- de and behavior.

Because the home has the real re- onsibility for the Christian education the youth, the courses are so de- gned that parents will find them ex- emely helpful throughout the week. here the lessons are followed with me degree of faithfulness, children ill experience the splendid co-opera- n of home and church.

Adapted to Pupil Interest

Schools have often been accused of ilding their plans around the lesson aterial and overlooking the learner. The editors of the "Life in Christ" series have not forgotten the pupil. The lessons are presented in the light of the child's experiences and needs so that they become meaningful and practical to him. The vocabulary and concepts have been carefully checked and thereby maintain the correct level. The interest of the pupils has been challenged through attractive pictures, purposeful activities, and thought-provoking problems. Supplementary material for memory work, integrated worship, and several excellent periodicals for different ages round out the "Life in Christ" course.

The present revised Sunday school material does not represent the task of a few weeks. Preparation for this new course began in 1948. Over two hundred Sunday schools were interviewed by mail during the early stages of the work. Educational leaders met for a conference during February, 1949, to study the needs of the Church and to examine the result of the interviews. After this conference the Rev. A. C. Mueller and the Rev. Allan Hart Jahsmann began with the real work of writing and planning the material. All this has produced a course of which our Synod may well be proud. The Sunday school, which now represents the most widespread educational agency within our Church, will welcome this excellent material for an even more rapid expansion.

Together with the "Life in Christ" course, the Board for Parish Education has prepared nursery class and cradle roll lessons as well as Bible class material for junior, senior, and adult levels. The complete cycle for every age level gives our congregations the much-needed help for their Sunday morning program. A. C. R.

New Movie Portrays Christian Giving

Synod's new feature-length movie "All That I Have" was shown for the first time at the Fiscal Conference which met in St. Louis, September 17 to 19.

The selection of this conference for the *première* showing of the picture was most appropriate. The men who attended that meeting concerned themselves not only with the Church's budget for the coming fiscal year, but also with its general program of Christian stewardship. And Christian stewardship is the central theme of "All That I Have."

The new picture is a synodical production, produced under the sponsorship of its Department of Audio-Visual Education and designed specifically to help prepare our people for a generous participation in the $10,000,000 Expansion Program.

Unique Plot

Those who have been associated with the production of this latest pic-

Rev. A. C. Mueller (left) Discussing a Point with Rev. Allan Hart Jahsmann (right)

ture have sought to give our people a moving "sermon on film" — a sermon in which the love of Christ has been kept central and in which the response of the individual Christian to that love has been made visual in the life of one man.

They have attempted to do this by means of a most unusual plot. A retired surgeon, advanced in years, is moved by his gratitude to Christ to make a substantial thankoffering to the Lord. His two nephews, sincerely concerned about their uncle's welfare and doubting his mental competence, bring legal action against him "to protect him from impoverishing himself."

The major portion of the story takes place in a courtroom, where one witness after another appears and tells what he knows about the aged doctor. The audience soon becomes aware that it is not so much a *man,* as it is a *principle of life,* that is on trial.

Is a man who sincerely believes that "all that I have belongs to God" and who gives a generous portion of his material wealth for the support of Christian missions "out of gratitude for all that Christ has done for me" — is such a man an irresponsible eccentric or is he a consistent Christian steward? That is the question the jury answers in the closing scene of the story.

In Every Congregation

"All That I Have" is available for showing in your congregation *now.* Every pastor in Synod has received detailed information as to how to book the film. It is hoped that most congregations will have scheduled at least one showing in their parish before Christmas, 1951. It is expected that *every* congregation will have seen the picture before Lent, 1952.

The final effectiveness of the picture, however, will be measured not so much by the number of congregations which have *shown* it as by the number of people who have *seen* it. Every congregation should therefore work for a maximum turnout on the evenings on which the picture is shown.

To this end we suggest a concerted effort by the pastor, the teachers, the congregational "Conquest for Christ" Committee, and the heads of all congregational societies. Let us have an all-out effort for an all-out attendance wherever "All That I Have" is shown.

H. W. GOCKEL

Was J. M. Buehler Ordained?

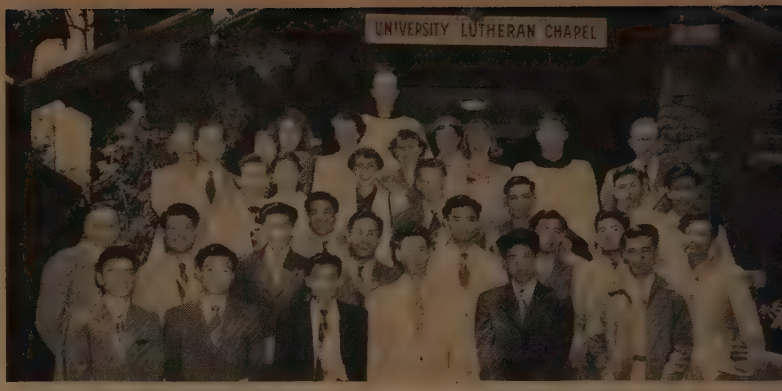
Nearly every Missouri Synod Lutheran on the Pacific Coast has heard of Pastor J. M. Buehler. Born in Baltimore, Md., on August 8, 1837, he was graduated from the St. Louis Seminary in 1860. Upon the advice of Dr. C. F. W. Walther, who had received an anonymous letter from a Lutheran in California requesting the services of a missionary, Buehler left for the West Coast to begin work in San Francisco. Traveling from New York by sea for more than three weeks, he landed at San Francisco on August 25, 1860. Though inexpressibly lonely, he began his work with unbounded enthusiasm and soon had gathered a nucleus of Lutheran worshipers. In spite of several serious setbacks, he was able to organize St. Paulus Congregation of San Francisco.

When in 1887 the California and Oregon District was organized, Buehler was elected its first President. In 1899 it was divided, but Buehler remained President of the California and Nevada District until his sudden death on August 28, 1901 — 41 years after he first set foot on California.

Was this organizer and leader of Pacific Lutheranism ordained to the holy ministry? One of the few sources which vaguely refers to this event states: "The candidate of the holy ministry, J. M. Buehler of Baltimore, Md., who has recently completed his theological studies, was chosen and commissioned to be a missionary and sent to San Francisco on August 1, 1860." This reference is found in a secondary source, and its value therefore is relative. Perhaps the reader has some information which will shed light on this problem.

The need for recording and preserving important dates and events for posterity cannot be overemphasized. Concordia Historical Institute, 801 De Mun Ave., St. Louis 5, Mo., has been designated by Synod to preserve such records. Do we have yours?

AUG. R. SUELFLOW, *Curator*



Guests from Okinawa and Japan at California Chapel

Twenty exchange students from Okinawa and Japan worshiped at University Lutheran Chap Berkeley, Calif., on July 29. This group, who entered six weeks' orientation in Oakland, w part of a contingent of 500 students who scattered to colleges throughout the U. S. Student Cha lain Don Deffner preached on "The Meaning of Repentance," and a number of the students e pressed the desire to attend the chapel again. In the group from Japan are Mr. Koji Ikeda a Mr. Miura, members of the Missouri Synod's Izumi Lutheran Church, Yokohama, the Rev. Ral C. Egolf, pastor. An exchange student of last year, also welcomed at the Berkeley chapel, is M Haruko Morishita, who is to attend Valparaiso University this fall

Florida-Georgia Convention Emphasizes Stewardship

"Striving Toward a Stewardshi Conscious Church" was the subject the essay read by the Rev. J. E. Her mann of St. Louis before the third co vention of the Florida-Georgia Distr when it met from May 8 to 11 at t St. Moritz Hotel, Miami Beach.

The Rev. A. H. D. Besalski, Missio Committee chairman, noted that t District since its organization in 19 has grown from 20 stations of 2,4 communicants, served by 17 pastors, a present 35 stations of 3,891 commun cants, served by 27 pastors. The Di trict ranks first in growth in Synod.

Financially, the District has sho a corresponding awareness of its ob gation as "stewards of God's grac From contributions in 1948 of $13,0 for work in District and Synod, t 1950 contributions rose to $18,224, a the 1951 goal is $25,000.

The stewardship of the District w measured also by the growth in educational program. In 1948 the were 883 children in Sunday school; 1950 this total rose to 2,602. Bib classes showed a growth from 194 e rolled in 1948 to 505 enrolled in 19

The District entrusted the leade ship for the next three years to t following officials, who comprise t District's Board of Directors: Rev. F. Kellermann, President; Rev. Fr W. Lorberg, First Vice-President; Re A. H. D. Besalski, Second Vic President; Rev. L. C. Gerbhar Secretary; Mr. Paul G. Kuntz, Trea urer; Mr. George Kline, Financ Secretary; and Rev. Geo. Schust Mr. Ed. Hilgendorf, Mr. Geo. Hat and Mr. J. Senkarik, Board membe

A District Supplement to the L

Arson in Brazil

ing the night of July 30 to 31 of this year Peace Evangelical Lutheran Church of Caxias do Barao, Brazil (the Rev. W. P. Rennecke, pastor) was completely destroyed by fire. The verdict he police: arson. But to date no clue to the perpetrators has been found. The congregation Caxias do Sul was organized in 1945. Though this city is the seat of a Roman bishop, it is romising mission field for our Church. The little group, which, with great sacrifice, erected modest little church, has grown to a congregation of 50 families. The picture shows them at ship on January 1, 1950. Its church has now become a heap of cinders and ashes. Though y do not know where the funds will come from, they are already planning to build a new larger church. Their fellow Lutherans the world over pray that their plans may be realized

RAN WITNESS was authorized by the vention, and proper officials were horized to carry out this project. Special guests at the convention in- ded synodical President J. W. Behn- n, Dr. H. A. Mayer of Synod's Board Home Missions, Rev. E. Sommer of Board of Pensions; Mr. E. W. nroeter of the L. L. L.; Mr. O. A. rn of Concordia Publishing House. rangements for the convention were de by St. Matthew's Congregation of ami. LAWSON F. KNIGHT

Note of Urgency at Kansas Convention

The 43d convention of the Kansas strict took place at St. John's Col- e, Winfield, August 20—24. Dr. J. W. hnken's opening address, based on rist's words "I must work while it is y, ere the night cometh when no man n work," struck a solemn note of gency and consecration in the hearts the 270 delegates, many of whom d been recent eye-witnesses of the st devastating floods in the history our country.

The Lord blessed the preaching of s Word. Four of the 34 mission ngregations have become self-sup- rting. Basic salaries and car allow- ces of missionaries were increased. vigorous 10-point program of expan- n in Kansas was outlined by our ecutive Secretary of Missions and ewardship, the Rev. Arnold Meyer. visible fruit of District mission work is the receiving of our first Negro ngregation when Mr. Clarence Glass ned the constitution in behalf of ith Lutheran Church, Kansas City. Mr. Charles Hass, whose 25 years District Treasurer was recognized the convention, reported contribu- ns of $1,543,985 for all purposes, or average of $57.71 for each of the ,000 communicant members of the strict. The help given many congre- tions by the Church Extension Fund was vividly portrayed by its chairman, Walter T. Schmid. In the past two years this fund made 32 loans, totaling $201,997.59.

The major portion of the convention time was given to the work of Christian education. The essayist, Dr. Arthur L. Miller, emphasized the fact that Christian education is a responsibility shared by home and church. In order to stimulate Christian training from the cradle to the grave, the convention authorized the Board of Directors to call a man to serve Kansas in the capacity of Secretary of Parish Education. Encouraging was the report that 40 parish schools now enroll 1,992 pupils under 80 teachers. Sunday schools, Bible classes, and vacation Bible schools also have made progress throughout the State. Young People's work as carried on in the Walther League was featured in a panel discussion.

Election of the following took place: The Rev. Walter Meyer re-elected President; Pastors W. Jurgens and Edw. Hauer, Vice-Presidents; the Rev. L. H. Deffner, Secretary; and the Rev. R. Pralle, Assistant Secretary. The Rev. Arlen Bruns and Mr. M. Nuss are the new members on the Board of Directors. E. BICKEL

Edwin William David (July 13, 1910, Madison Twp., Ind., to July 4, 1951, Temple City, Calif.), son of Fred and Elizabeth Tegeder David; graduated Concordia Seminary, St. Louis, 1937. Founded and served Bethlehem, Lawrenceberg, Ind., 1937 to 1940; assistant pastor, St. Paul's, Fort Wayne, Ind., 1940 to 1945; pastor, First Lutheran, Temple City, Calif., 1945 to 1951, where he was also Circuit Visitor. In 1938 married Mildred Reese, St. Louis, Mo., who survives with two daughters, four brothers, and one sister. Funeral at First Lutheran, Temple City, conducted by the undersigned, with the Rev. G. T. Fisher as preacher; burial at Rose Hills Cemetery, Whittier, Calif. L. E. FAASCH

Theodore Dietrich Martens (January 29, 1887, Okawville, Ill., to July 13, 1951, Chicago, Ill.), son of Henry and Minnie Maetten Martens; graduated Concordia Seminary, Springfield, Ill., 1911. Served St. Paul's, Cumberland, Wis., 1911 to 1918; Christ, Superior, Wis., 1918 to 1925; Zion, Granton, Wis., 1925 to 1927; St. John's, Dover, Del., 1927 to 1931; St. Matthew's, Pittsburgh, Pa., 1931 to 1948. Circuit Visitor, Eastern District, 1929 to 1931; editor, Church Extension Bulletin of Pittsburgh and Vicinity, 1933 to 1943; granted leave of absence from St. Matthew's, Pittsburgh, 1945 to 1946, to serve under the Armed Services Commission as service center pastor in Manila, where he was instrumental in founding our Church's mission in the Philippines; was Executive Secretary of the Family Worship Hour, 1948 to 1951. In 1911 married Rosa Danniger, Comstock, Wis., who survives with two sons, two daughters, seven grandchildren, four sisters, and three brothers. Funeral services on July 16 at St. John's, Chicago, the Rev. E. Behrens, preacher, and the undersigned the officiant at the chapel and for burial in St. Luke's Cemetery. HENRY BLANKE

Ernst Leonhard Bierlein (February 6, 1890, Frankenmuth, Mich., to June 27, 1951, Grand Rapids, Mich.), son of John and Sophia Deuring Bierlein, baptized by the late Dr. L. Fuerbringer, confirmed by the late Dr. E. A. Mayer, graduated from Addison Teachers' Seminary, 1911.

Teacher at Holy Ghost, Sandy Creek, Mich., 1911 to 1912; Bethlehem, Sheboygan, Wis., 1912—1917; Luxemburg, Wis., 1917 to 1921; Immanuel, Grand Rapids, 1921 to 1951; died of heart attack June 27, 1951. Member of Michigan District Board of Appeals and of District Division Committee.

In 1915 married Anna Schoening of Sheboygan, Wis., who preceded him in death. In 1922 married Caroline Hensch of Grand Rapids, who survives with two sons and two daughters. Funeral at Immanuel Lutheran Church, Grand Rapids, Mich. Interment in Greenwood Cemetery, Grand Rapids, with the undersigned preaching. MARTIN W. BRAUER

The Rev. Henry Guckenberger (October 13, 1864, Cincinnati, Ohio, to July 5, 1951, Baltimore, Md.), son of Simon and Maria Elitzer Guckenberger, graduated Concordia, St. Louis, 1889. Pastor at Trinity, McKeesport, Pa., 1889—1901; St. Thomas, Baltimore, 1901—1941; outstanding scholar of Luther, Walther, and the classic theologians, a formidable controversialist. In 1901 married Marie E. Soegel Nehrens, Buffalo; is survived by one son, one stepson, and several grandchildren. Funeral sermon at St. Thomas Church was preached by the Rev. E. F. Engelbert, and the Rev. George Horn conducted the burial. J. FREDERIC WENCHEL

DEATH NOTICE

The Rev. William H. Bandt, service pastor at San Diego, died suddenly of coronary thrombosis September 4. Burial at Eau Claire, Wis. EDWIN C. SOHN

New PUBLICATIONS

The Seventh-Day Adventists. Tract 182. By H. G. Brueggemann.

St. Paul's Letter to the Galatians. By E. M. Plass. Concordia Publishing House, 1951. 10 cents each.

Pastor Brueggemann well summarizes the complexity of truth and error which Seventh-Day Adventists profess. The tract will serve to arouse a desire for further instruction.

Professor Plass furnishes another one of his paraphrases of the Epistles. His *Galatians* will likewise stimulate to closer study and serves to clarify many a point in the act of reading. It would be a handy textbook for a quarter's Bible study.

Christian Dogmatics. Volume II. By Francis Pieper. Concordia Publishing House, St. Louis, 1951. 6½×9½; xiv+557 pages. $3.50.

The second volume of the English translation of Dr. Francis Pieper's great work on Christian doctrine, published in contribution to the centennial of The Lutheran Church — Missouri Synod, herewith appears. Dr. John Theodore Mueller supervised the publication of the volume, which had been substantially completed by the late Dr. Theodore Engelder. The major portion of the volume is devoted to the doctrine of Christ; a briefer section to the application of salvation, or justification by faith. A synodical subsidy makes possible the distribution of this volume at the published price and will thus enable a wide circle of readers to possess this important discussion of the most crucial teachings of the Bible.

Sample Packet of Concordia Sunday School Lesson Materials. Concordia Publishing House, 1951. $1.00 net.

A few items of this packet are already known to many: *Bible Stories in Pictures, Young World, Child's Companion, Tiny Tots, Parish Education, The Adult Bible Class, Concordia Bible Teacher,* and *Bible Student.* Unusually exciting, however, are the new "Life in Christ" materials for the pupils and teachers of the Beginner, Primary, Junior, Intermediate, and Senior divisions. A fuller evaluation of the new program is found on page 331 of this issue of the LUTHERAN WITNESS.

Parents Do Teach Children. By Edward D. Staples. Upper Room, 1908 Grand Ave., Nashville 4, Tenn. 10 cents.

Strengthening the Spiritual Life Through Family Devotions. By Nels F. S. Ferré. Upper Room, Nashville 4, Tenn. 10 cents.

From This Day Forward. Thoughts About a Christian Marriage. By Kenneth J. Foreman. Outlook Publishers, Richmond, Va., 1950. 4½×6½, 71 pages. $1.25.

How to Raise a Christian Family. By Gertrude Nystrom. Moody Press, Chicago, 1950. 4¾×6¾, 126 pages. 35 cents.

The Home Christian. By Carl Kardatzke. The Warner Press, Anderson, Ind., 1951. 4⅞×7¼, 111 pages. 60 cents.

Publishers of many denominations are producing literature designed to improve the Christian family and contribute to happy marriage. Pastors, Bible class leaders, and workers in parents' clubs who are building files and leading discussions on family topics will find help in these items. The Staples tract discusses a number of methods by which parents train their children in religion. Dr. Ferré's tract deals particularly with family worship and relates it to the entire vocation of the Christian family. Professor Foreman presents brief studies of extracts of the marriage service and sketches the ideals that are basic to marriage and the methods for preserving them. Attaching her comments to the list of fruits of the Spirit in Galatians 5, Mrs. Nystrom discusses virtues, attitudes, and practices essential for happy married and family life. Dr. Kardatzke presents a book useful for conducting a study group, covering a broad scope of topics and furnishing study questions and additional readings.

FINANCIAL REPORT

Receipts, February 1, 1951, to August 31, 1951

Districts	Budget Account
1. Alberta and British Columbia	$ 5,740.82
2. Atlantic	46,123.49
3. California and Nevada	18,592.43
4. Central	183,938.42
5. Central Illinois	68,713.77
6. Colorado	11,756.88
7. Eastern	46,114.43
8. English	116,139.65
9. Florida-Georgia	4,791.58
10. Iowa East	41,000.00
11. Iowa West	73,646.84
12. Kansas	40,782.52
13. Manitoba and Saskatchewan	3,468.57
14. Michigan	145,001.24
15. Minnesota	153,973.74
16. Montana	5,120.75
17. North Dakota	22,464.68
18. North Wisconsin	77,270.41
19. Northern Illinois	176,765.35
20. Northern Nebraska	42,000.00
21. Northwest	24,791.12
22. Oklahoma	9,092.84
23. Ontario	14,532.38
24. South Dakota	16,058.70
25. South Wisconsin	119,274.56
26. Southeastern	24,806.86
27. Southern	5,648.79
28. Southern California	26,250.00
29. Southern Illinois	33,004.25
30. Southern Nebraska	48,518.28
31. Texas	15,697.96
32. Western	167,041.06
Total from Districts	$1,788,122.37
Direct Receipts	48,141.76
GRAND TOTAL	$1,836,264.13

OPERATING STATEMENT

	1950	1951
Budget Requirements, 2-1 to 8-31	$2,479,166.67	$2,770,833.33
Budget Receipts, 2-1 to 8-31	1,513,405.17	1,836,264.13
OPERATING DEFICIT	$ 965,761.50	$ 934,569.20

THEO. W. ECKHART, *Assistant Treasurer*

Announcements

Ordinations and Installations

CANDIDATES

Ordained:

Scharrer, John, St. John, Aitkin, Minn., by win E. Vaudt, Aug. 26.

Ordained and Installed:

Bergmann, Mark, assistant; St. John, Yonke N. Y., by A. F. von Schlichten, Aug. 5.

Degner, G. Waldemar, St. John, Tynd S. Dak., by H. W. Degner, Aug. 19.

Donsbach, Alton, ordained St. Paul, San An nio, Tex., by Pres. R. Wiederaenders, Aug installed in Peace, Philomath, Oreg., by H. Gieseke, Aug. 19.

Richert, Paul, Redeemer, Grassy Butte; Peter, Belfield, N. Dak., by Martin H. Werf mann, Sept. 2.

Schoepp, Walter F., First, Ponoka; Zion, Fer tosh, Alta., Can., Aug. 12; Trinity, Bismar Zion, Lavesta, Alta., Can., by J. Ohling Aug. 19.

Streufert, Carl A., Our Savior, Raleigh, N. C., Leslie F. Frerking, Aug. 12.

Ordained and Commissioned:

Brelje, Milford, missionary at large, Gilr Hollister area, Gilroy, Calif., by Theo. Haeuser, Aug. 19.

Braun, Elmer W., Mt. Calvary, Cleveland, Ol by Rupert H. Schroeder, July 22.

Hanebutt, Robert L., Trinity, Okmulgee, Ok by J. F. Schulz, Aug. 12.

Wind, Robert, institutional missionary, Kings Ave. Hospital, Brooklyn, N. Y., by Henry Wind, Aug. 12.

PASTORS

Installed:

Boester, Alfred J., St. Paul, Chuckery, Ohio, E. H. Joost, Sept. 2.

Buck, Paul F., Trinity, Hill City; Grace, Rem Minn., by O. H. Markgraf, Sept. 2.

Danielsen, Ralph, St. John, Almond; St. Pa near Almond, Wis., by A. Wolkenhau Sept. 2.

Deye, John H., Holy Cross, Cole Camp, Mo., A. J. Schauer, Aug. 12.

Esch, A. C., Immanuel, Haxtun, Colo., by Einspahr, Aug. 26.

Fritz, Marvin, St. James, Logansport, Ind., A. H. Gallmeier, Aug. 5.

Galambos, Joseph, First, Hanford, Calif., Theo. E. Hoelter, Aug. 5.

Gerken, F. H., St. Paul, Convoy, Ohio, by A gust Gerken, Aug. 26.

Griesse, Theodore R., Bethlehem, William Pe Tex., by F. W. Behrmann, Sept. 2.

Groerich, James G., Redeemer, Delta, Colo., N. W. Heimsoth, Aug. 26.

Hallerberg, Herbert, Immanuel, Batavia, Ill., R. H. Bekemeier, Sept. 2.

Kolb, Erwin J., Hope, Highland, Ill., by Mar P. Simon, Aug. 26.

Neben, E. H., Our Savior, Chadron, Nebr., Frank Schaefer, Sept. 2.

Raedeke, Theodore A., Redeemer, Wayza Minn., by H. W. Brill, Sept. 2.

Roschke, Walter, Immanuel, Lindenwood, I by O. H. Linnemeier, Sept. 2.

Zehner, Carl E., Bethel, Middleburg Heigh Ohio, by William W. Walker, Aug. 26.

Zielke, Wilbur, St. Mark, St. Charles, Ill., R. H. Bekemeier, Aug. 26.

Commissioned:

Derwig, George C., Good Shepherd Missi Seattle, Wash., by H. C. Streufert, Aug. 22

TEACHERS

Installed:

Borchardt, Alvin H., St. Peter, Lester Prai Minn., by William L. Erb, Aug. 26.

Brink, Cand. Marvin, Salem, Affton, Mo., Theo. Gerken, Aug. 26.

Flesch, Cand. Raymond, Bethlehem, near A nandale, Minn., by H. E. Bentrup, Aug. 26

Germeroth, Cand. Paul, Bethlehem, Kennewi Wash., by M. C. Kauth, Aug. 26.

Geyer, Harold J., Redeemer, Saginaw, Mich., Leland R. Larson, Aug. 26.

Grauer, Albert, Trinity, Whittier, Calif., Reno H. Jeske, Aug. 19.

Habanek, Cand. Roland, Peace, Forest Heigh Mo., by Paul H. Laabs, Aug. 19.

Hafner, Cand. Lawrence E., Trinity, Jeffers City, Mo., by Alfred C. Schmalz, July 22.

Harmel, Carl, St. John, Garner, Iowa, by Le ard W. Heidemann, Aug. 26.

Hartmann, Cand. Donald V., St. John, Wyk Minn., by A. F. Mock, Aug. 12.

Hasz, Cand. Martin H., Sr., Salem, Black Ja Mo., by M. A. Gehrt, Sept. 2.

Hillert, Cand. Richard, Bethlehem, St. Lo Mo., by E. A. Krause, Sept. 9.

ste, *Cand. Herman M.*, St. Andrew, Univer-
ity City, Mo., by Ernest L. Gerike, Aug. 12.
ger, *John A.*, St. John, St. Johnsburg, N. Y.,
y J. Walter Thiemecke, Aug. 26.
ser, *Herbert E.*, St. John, Seward, Nebr., by
Martin Yauk, Aug. 19.
rbs, *Cand. Ellsworth*, St. Michael, Chicago,
ll., by Ray E. Miller, Aug. 26.
g, *Cand. Dennis*, St. Paul, near Brownstown,
nd., by Walter E. Leckband, Sept. 2.
uft, *Cand. Raymond*, St. Jacobi, Jennings,
Mo., by Karl W. Ziegler, Aug. 26.
use, *Wilbert E.*, First, Knoxville, Tenn., by
. Frerking, Aug. 26.
bs, *Charles W.*, Trinity, Cedar Rapids, Iowa,
y E. H. Widmann, Aug. 19.
rtens, *Edmund R.*, St. John, Orange, Calif.,
y W. C. Gesch, Aug. 26.
ses, *Cand. Clarence*, Bethany, Parma, Ohio,
y Oscar C. Klemp, Sept. 2.
eller, *Cand. Roland*, Bethlehem, River Grove,
ll., by W. H. Lippmann, Aug. 26.
schke, *A. H.*, St. John, Merrill, Wis., by W. F.
udwig, Aug. 26.
rdbrock, *Richard F.*, St. Paul, Janesville, Wis.,
y M. C. Droegemueller, Aug. 19.
mer, *R. C.*, St. Paul, Farmington, Mo., by
. C. Pardieck, Sept. 9.
mer, *Cand. Albert C.*, Peace, Saginaw, Mich.,
y Lorenz F. Weber, Aug. 26.
ermund, *Melvin*, Zion, Chicago, Ill., by Carl
. Abel, Sept. 2.
lesselmann, *Cand. James*, Trinity, Blooming-
on, Ill., by W. E. Hohenstein, Aug. 26.
oldt, *Cand. Everett*, First, Long Beach,
Calif., by M. J. Bruer, Aug. 26.
ha, *John J.*, Grace, Wellston, Mo., by Kurt
W. Biel, Aug. 26.
gemann, *Marvin*, Zion, Terra Bella, Calif., by
Paul E. Jacobs, Aug. 26.
rnke, *Cand. Franklyn*, Emmanuel, Adell,
Wis., by E. Suelflow, Sept. 2.
ssel, *Cand. Victor*, Trinity, Centralia, Ill., by
Karl Barth, Aug. 19
tte, *Paul G.*, Zion, Wausau, Wis., by Paul W.
Roehrs, Aug. 26.
nnow, *Wayne*, West Portal, San Francisco,
Calif., by A. H. Haake, Aug. 26.

Cornerstone Layings

icago, *Ill.* St. John the Divine, church,
Sept. 9.
t River, *Mo.* Trinity, church, July 29.
son City, *Ill.* Christ, church, Aug. 5.

Dedications

wnstown, *Ind.* St. Peter, church and school
nit, July 1.
lton, *Calif.* St. John, chapel-parish hall,
April 29.
xemburg, *Wis.* St. Paul, school, Aug. 26.
nning, *Iowa.* Zion, enlarged church, June 3.
lwaukee, *Wis.* Holy Ghost, school addition,
Sept. 9.

Anniversaries

eeman, *S. Dak.* Trinity, the 75th, Aug. 19.
nnan, *Wis.* Zion, the 50th, Sept. 2.
nning, *Iowa.* Zion, the 50th, June 3.
poleon, *Ohio.* St. Paul, the 100th, Aug. 26.
ncy, *Ill.* St. James, the 100th, Aug. 26

Official Notices

Eugene C. Huebschman and *August Horn* re-
est a colloquy to qualify for the ministry in
e Lutheran Church — Missouri Synod. —
WIEDERAENDERS, *President* of the Texas Dis-
ct.

The Examining Committee of The Lutheran
urch — Missouri Synod hereby declares Pas-
Mihkel Soovik eligible for a call. — G. CHR.
RTH, D. D.; LOUIS J. SIECK, D. D.; F. A. HERT-
G, D. D., *Chairman*.

Election Notice

The College of Electors of Concordia Semi-
ry has called Dr. Carl Arthur Piepkorn to
professorship in the Department of Systematic
eology and Dr. Martin H. Scharlemann to
chair in the New Testament Department. —
HN OPPLIGER, *Secretary*.

Available

30-inch brass *church bell* for sale by Im-
anuel, Pevely, Mo. Bell may be inspected at
urch, State Highway 61, 3 miles south of
ehler City, Mo. Sealed bids will be received
ntil Nov. 1, 1951. — WM. C. JEUDE, Pevely, Mo.

Notice

Anyone knowing of Lutherans moving into
e area of the new Bill Jack Scientific Instru-
ent plant near Arlington, Calif., please notify
ASTOR A. C. STAHNKE, 5966 Chapel St., Arling-
n. Faith Lutheran Church is located less than
mile from the new plant

Wanted

100 German hymnals needed by new German mission in Edmonton, Alberta, Can. Any congregation willing to donate some please ship Railway Express, collect, to the REV. ROBERT BADKE, 10011 81st Ave., Edmonton, Alta., Can.

A Lutheran medical doctor to locate in Waterville, Minn., a city of 1,600 inhabitants. For information please write REV. H. F. EGGERS, Waterville, Minn., or *Dr. C. A. Rohrer*, 6350 Center St., Des Moines, Iowa.

Convention Correction

The 45th convention of the Southern District will be held, *D. v.*, in First Lutheran Church, Birmingham, Ala. (Rev. H. Reuter), October 23, 9 A. M. to noon, October 26. Essay on "The Christian's Robe and Its Jewels," by President M. W. H. Holls, D. D. — A. H. KLAMT, *Secretary*.

Arkansas Churches

For the benefit of Lutherans moving to Bauxite or Benton, Ark., to work at the new aluminum plant, the nearest Lutheran church is Zion, nine miles north of Benton; another is Immanuel, 11 miles northeast of Benton and one mile off Highway 67—70. — REV. E. A. REINKE, Alexander, Ark.

Changes of Address

Pastors:

Baepler, Walter J., 80 Frankel Rd., Massapequa, L. I., N. Y.
Bluhm, Gerhardt R., 901 E. Fifth St., St. Paul 6, Minn.
Bok, Wilbert E., Deep River, Iowa
Borth, R., 805 Eighth St., Monett, Mo.
Brown, Edwin T., 1614 Buena Vista, San Antonio 7, Tex.
Brueggemann, Eugene V., 15 Prospect St., P. O. Box 271, Smithtown Branch, L. I., N. Y.
Buck, Paul F., Hill City, Minn.
Buls, Harold H., 1001 Fairmont St., Greensboro, N. C.
Choitz, Prof. John F., 7400 Augusta Blvd., River Forest, Ill.
Dienst, Martin P., Palms, Mich.
Dressler, Waldimar W., Duval, Sask., Canada
Ebeling, Henry C., 230-11 139th Ave., Springfield Gardens, N. Y.
Eifert, Norman W., 2613 27th St., S. W., Calgary, Alta., Canada
Ernstmeyer, Kenneth W., 1013 Philips Ave., Salisbury, Md.
Frerking, Leslie F., 1224 Belgrave Place, Charlotte, N. C.
Frincke, Otto H., *em.*, 1910 N. Wilson St., Royal Oak, Mich.
Glock, Delmar, 16-1 Chome, Fujimicho Chiyoda-ku, Tokyo, Japan
Graeber, F. J., *em.*, 227 Park Ave., Modesto, Calif.
Gundlach, Frank G., *c. r. m.*, 8029 N. Regent Road, Milwaukee 11, Wis.
Hagemann, Harold D., 845 S. Downing, Denver 9, Colo.
Hallerberg, Herbert W., 236 Webster St., Batavia, Ill.
Hannebutt, Robert L., 625 West 14th, Okmulgee, Okla.
Harley, Vernon H., Sparksville, Ind.
Hinrichs, Otto F., Truman, Minn.
Hinz, T. P., 5606 Johnsfield Road, Standish, Mich.
Kuring, Henry, Jr., 1522 Sutton Ave., Cincinnati 30, Ohio
Lechner, E. H., 417 N. Third St., Arkansas City, Kans.
Ledebuhr, Chaplain (1st Lt.) Albert F., 0997454, First Army, 1262 A. S. U. Station Complement, Fort Dix, N. J.
Mahnke, Edward J., 801 DeMun Ave., St. Louis 5, Mo.
Meyer, Virgil F., Sagerton, Tex.
Naatz, William C., 1207 S. E. Central St., Milwaukee 22, Oreg.
Neben, Edward H., 450 Chapin St., Chadron, Nebr.
Norden, Rudolph F., 77 W. Washington St., Chicago 2, Ill.
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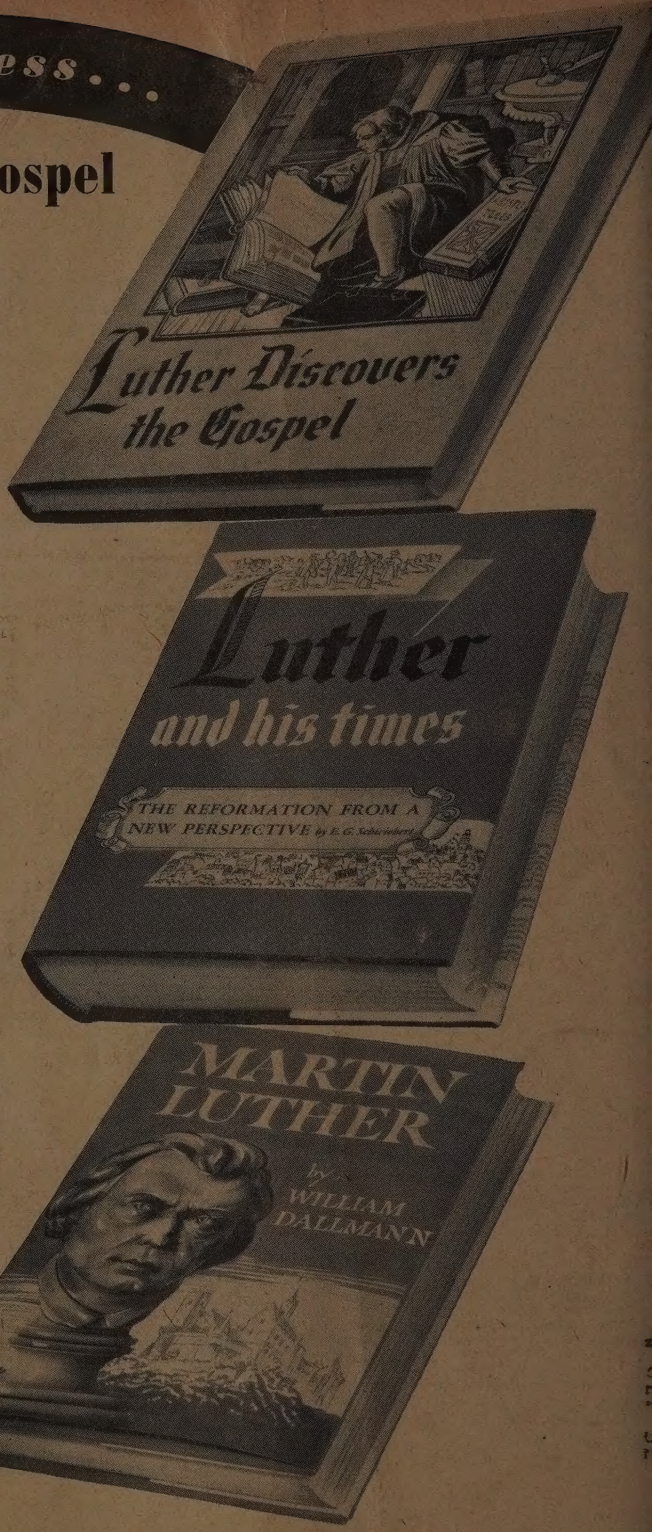

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